

ISSN 1042-3419

# MUSCOGIANA

SUMMER 1998

VOLUME 9

NUMBERS 1 & 2



MUSCOGIANA  
JOURNAL OF THE MUSCOGEE GENEALOGICAL SOCIETY

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ISSN 1042-3419



### From the Editor's Desk

For our first 1998 issue we have chosen an ethnic theme, featuring articles that treat Native and African American history/genealogy. We begin with a paper written by Columbus State University student David Nichols, who retells a local Yuchi Indian story. Although never officially recognized as a separate tribe, the Yuchis were a major Southeast Indian group. After the colonization of Georgia by the British, they became concentrated in the East Alabama-West Georgia area, where they aligned themselves with the Creek Nation. David's story concerns a Yuchi prophecy made in 1836 around the time of the "Trail of Tears," the forced removal of the Yuchi and other southeast tribes to what is now the state of Oklahoma. In 1957, when a Yuchi chief named Samuel Brown, Jr., visited the Columbus area, the old prophecy, which began with mention of a white raccoon, was apparently fulfilled.

Next we have the 1833 Creek Indian Census, which has been transcribed by Linda Kennedy. The Creeks inhabited the lands bordering the Chattahoochee River around present day Columbus and southward. The census was made after the Creek Treaty of 24 March 1832, but before removal of this tribe to the West; this portion of the census enumerates Creeks who were primarily in East Alabama. Note that Yuchis are designed within the census as "Euchee." Because of the length of this document, we will offer it as a serial.

Our third piece is a short step-by-step guide to African American genealogy. I put this list together for a presentation I made to some African American students and faculty at Columbus State University. It is a very basic guide for beginner. The group I presented it to seemed to find it helpful; I hope others will also.

We then leave our ethnic theme to examine the Columbus roots of Nunnally Johnson, who was one of Hollywood's most famous and prolific screenwriters from the 1930s through the 1960s. Johnson wrote the screenplays for such noteworthy films as *The Grapes of Wrath*, *The Three Faces of Eve*, and *How to Marry a Millionaire*. This paper was originally presented by Dr. Craig Lloyd, Archivist at Columbus State University, in December of 1997, at a CSU-sponsored symposium celebrating Johnson's one hundredth birthday.

"The Inventory of the Benning-Jones Papers" rounds out this issue of our journal. The Benning-Jones Papers is an important collection in Columbus State University's Archives. Comprised of five boxes, the papers include the legal records of nineteenth-century Columbus attorney Seaborn Jones and his son-in-law Henry L. Benning. The collection also contains some of Benning's Civil War correspondence and records. Because of the length of the inventory, this will also be a serialized feature. In this first installment, we introduce the Benning-Jones Papers with a description written by CSU history professor Dr. John Lupold.

With this issue we extend a hearty welcome to our new typist Kimberly Casleton, a media specialist at South Columbus Elementary School. Kimberly replaces Linda Kennedy, who "retired" last year. Another retirement is imminent: your editor's. Regrettably, after serving as *Muscogiana's* editor for the past two years, I find that an increase in my professional responsibilities necessitates my resignation. I have enjoyed serving as editor, and wish my successor all the best in continuing with this very worthwhile publication, which is now in its tenth year. I look forward to many more years of *Muscogiana*.

Callie B. McGinnis, Editor



## THE PROPHECY OF LITTLE BEAR

by

David A. Nichols

The Yuchi warriors had just surrendered to the United States forces under the command of Major General Thomas Jessup in late June 1836. In early July, approximately eleven hundred Yuchis were being transported to the Arkansas Territory. The warriors were in chains accompanied by their women, children, and the elderly. There were taken by land to Montgomery, Alabama, "where they will take shipping to their destined homes". (1) Conditions were horrible aboard the crowded boats that transported them to their new life in present day Oklahoma. It was under these conditions that Little Bear, a Yuchi medicine man, made the following Prophecy: (2)

"The Yuchi's may now be driven from their ancestral lands, but one day they will return. A chief of the tribe will know the time is right for peace because he will be lead by a white raccoon.

He will receive honors by the white man and his tribe must bring gifts to the white man, and will receive valuable gifts in return. A person now living (1836) will witness the chief's return." (3)

When Chief Samuel W. Brown, Jr. died on New Year's Eve in 1957 at the age of ninety-one, he believed that the prophecy had been fulfilled. Chief Brown, Jr., who was the nephew of Little Bear, knew the prophecy well. He was thirty-two years old when Little Bear died in 1898. (4) Before we analyze the reasons why Chief Brown, Jr. believed the prophecy was realized, we must understand the place of the Yuchi people in history.

At one time it was estimated that the Yuchis were forty thousand strong. However, after their first contact with the Europeans, their numbers were reduced significantly due to the introduction of small pox and other diseases that decimated the Yuchi population. As a result, they joined the Creek Confederacy in the eighteenth century and today are still members of the MCN (Muscogee Creek Nation). Although they have a distinct language and culture, the Bureau of Indian Affairs denied their status as an



Independent Indian Nation in 1992, due to their long association with and participation in the government of the MCN. (5)

Historically, the Yuchis have been a peaceful people. They greeted the white man peacefully from the first contact with the Spanish in the sixteenth century, to greeting Oglethorpe when he arrived to colonize Georgia. (6) War was not common among the Yuchi Tribe. In fact, they had an alternative to war called "Ball Stick." Whenever a dispute arose among the Indian nations within the Creek Confederacy, the dispute was settled by the "Ball Stick" game. (7)

The Chiefs of each tribe would meet prior to the start of each game to determine the game length by setting the number of goals required to win. Chiefs were the referees and the field was about two hundred yards long with goals at each end. Goals were eight feet tall and four feet apart with a crosspiece across the top. Teams defended their goal by preventing the opposing side from throwing a ball through their goal. Players were equipped with a two and a half feet long stick with a small cup at the end of the stick for carrying the ball which was made up of buckskin stuffed with deer hair. Teams had thirty or more players and play would continue until the set number of goals was reached or until one side ran the other off the field. It was common knowledge that the Yuchi Tribe was unbeatable throughout the Creek confederacy. Death was not uncommon. The last time the game was played was in 1913 in Oklahoma, the Yuchis ran the Creeks off the ball field and across the river. Two players were killed and numerous ones had to be carried off by stretchers. Today the game is called lacrosse. (8)

Although war was uncommon among the Yuchis, it did occur when ball stick was not an option. Prior to the outbreak of hostilities in 1836 the last major war the Yuchi Tribe participated in was during the Creek War in 1814. Ironically, most of the Yuchi Indians fought with Andrew Jackson and were key in his victory at the Battle of Horseshoe Bend. The famous Yuchi warrior, Timpoochee Barnard, served under General Jackson during this campaign and is buried in the Fort Mitchell area. (9) It is interesting to



know what events led the Yuchi Tribe to war in these disputes. In both cases, the causes are directly linked to their spirituality.

The Yuchi Indians are a very spiritual people. They believed in an

"Upper World, a Lower World, and This World. Some extraordinary humans and animals came down from the upper world and created This World. In the beginning, water covered everything. Wind asked, "Who will make the land? Who will make the land appear?" Lock-chew the crawfish, said, "I will make the land appear."...."Who will make the light?" wind asked. It was very dark. Yo-hah, the star, said, "I will make light." It was agreed. The Star shone forth, but its light only remained close to the Star. "Who will make more light?" Wind asked. Shar-pah, the moon, said, "I will make enough light for my children and I will shine forever." But the world was still too dark. T-cho the sun, said, "Leave it to me to make enough light for everyone everywhere.".... As the Sun traveled over the earth, a drop of blood fell from the sky to the ground. From this spot the first people, the children of the Sun, they were called, the Yuchis.... All animals and people were at peace. The deer lived in a cave watched over by a Yuchi keeper.... Finally, all the deer were set free with the other animals, and a name was given to every animal upon the earth." (10)

This passage is from the Yuchi's creation of the world story. It parallels the Biblical account in Genesis, and like the Christians', views all life as sacred with strong spiritual ties to their land. During the Creek War in 1814, the Yuchis were leaders were given large tracts of land in return for their loyalty. Since the Yuchis viewed their lands as sacred and with a guarantee to keep their lands they sided with the United States. (11) It was not until the forced relocation of the Yuchis, based upon the Treaty of 1832, that the Yuchis had demonstrated any hostilities towards the white man. With their spiritual ties to their homeland threatened with the forced relocation to the Arkansas Territory, their only alternative was war.

To better understand the Yuchis ties to their land, we need to look to our Christian ancestors' view of the Holy Land. After the Muslims took control of the area and began to commit atrocities, the response of Christians was to organize "The Crusades." This was their attempt to regain control of their sacred territory. The Yuchis, faced with similar circumstances, responded as the early Christians did to the Muslim invasion of the Holy Land; they went to war.

The Yuchis' spirituality directly ties to their desire for peace. In 1836, at the time of the forced relocation, Little Bear made his prophecy. Their desire for peace overrides their desire for revenge or



war. During the midst of a humiliating defeat and harsh treatment, Little Bear was able to make his prophecy about peace. Understanding this, we can now see how Chief Brown, Jr. interpreted the events that led up to the fulfillment of Little Bear's Prophecy.

In June of 1957, Chief Samuel W. Brown, Jr. and his two daughters, Jewell Brown Canton and Dorothy J. Brown, checked into the only motel in the tiny East Alabama town of Seale. Although they were in town to visit their ancestral homeland, their immediate goal was to visit a local restaurant. As Chief Brown entered Byrd's restaurant in Seale, he was unprepared for what he was about to see. On the shelf right in front of him was a white raccoon. This made a great impression on him and he remembered the prophecy of his Uncle Little Bear. (12)

Chief Samuel W. Brown, Jr. had assumed the position of Head Chief in 1916 from his father Chief Samuel W. Brown, Sr.. Chief Brown, Sr.'s mother was the granddaughter of the chief of the Yuchis at the time of the relocation to Oklahoma. Little Bear was not eligible for the chieftainship, however, he did serve as an active leader of the Yuchi group and served as chief mentor of both Chief Brown Sr. and Jr.. The old Chief had a much deeper understanding of the old religious and social beliefs than would normally have been possible for anyone in his generation. (13) His first hand knowledge of the prophecy made him doubtful as to the chances of meeting someone who was alive at the time of the relocation. However, by chance such an encounter seemed to take place.

Dr. Joseph B. Mahan was reading the *Columbus Ledger-Enquirer* one Sunday morning in June 1957. He read about Chief Brown, Jr.'s visit to the area and was particularly interested in the story because he was an archaeologist, curator of the Columbus Museum Indian collection, and History Professor at the University of Georgia adult education center in Columbus, Georgia. Hurriedly, he began to look up the address of the motel in Seale. His wife reminded him of the size of the town so he got in his car and drove the fifteen miles to locate the Chief. As he drove, he began to recall the information that was available on the Yuchis. This did not take long because not much has been recorded about this



small tribe. Little had been recorded and the Yuchis had been viewed as an insignificant tribe who had retained little knowledge of their history or ancient culture, and were, in fact, late migrants into the region. Dr. Mahan eagerly awaited the anticipated interview to see if any knowledge of the Yuchi culture and customs had been retained by the Chief. (14)

After Dr. Mahan introduced himself to Chief Brown, Jr., he informed the elderly chief that he had spent years studying the Indians of the southeastern United States. He had hoped to impress the Chief with the scope of his knowledge in order to gain his cooperation in answering certain questions. With that said, Chief Brown asked him "What do you know about the Yuchis?" Suddenly, Dr. Mahan's scope of knowledge seemed to be of little importance to a man who had lived a lifetime among his own people. Dr. Mahan replied "practically nothing" and in his attempt to direct the conversation back to safer ground added, "We know so little about the Yuchi because they never talked to anyone." The elderly chief replied, "This is not true. I have been talking all my life. The trouble has been I never could get anyone to listen." During the conversations that followed, it became apparent to Dr. Mahan that the Yuchis were not insignificant in the history of the area and it was agreed that Chief Brown would return at a later date in order to do an intensive oral history of the Yuchi People. (15)

Chief Brown, Jr. returned to the area in October 1957 to assist Dr. Mahan in installing exhibits in the Columbus Museum. Several days prior to the Chief's arrival, he heard on a local radio station a story about an old African American woman, Aunt Fanny Bellamy, who lived in Seale, Alabama, that was believed to be around one hundred and thirty years old. Dr. Mahan related this story to Chief Brown upon his arrival. The chief wanted to go see her immediately. On the first visit to see Aunt Fanny Bellamy Dr. Mahan could not go. However, Chief Brown, Jr. insisted that Dr. Mahan accompany him on the next visit to ensure that he did not ask any leading questions. (16)

Upon arrival at the house where Aunt Fanny lived, Dr. Mahan and Chief Brown, Jr. conversed with her daughter and son-in-law. Both were well advanced in years. The most interesting comment that



her daughter made was in response to the age of her mother. She said, "I don't know but they always told me that my maw was holding me in her arms when the Yankee soldiers come. When was that?" Ninety-two years had passed since the Yankee soldiers passed through Russell County in April 1865 under the command of Major James H. Wilson. (17) When you take into account that Aunt Fanny had children in 1865, we could add from fifteen years to forty years to her age, which means she could be any age from one hundred and seven to one hundred and thirty two years old. This would put the year she was born between 1825 to 1850. It is conceivable that she was as old as others claimed, which was between one hundred and twenty and one hundred and thirty years old. Aunt Fanny's death certificate her birth date is listed as January 1, 1831. If accurate, this would be more in line with confirming the prophecy's accuracy. However, some information on the death certificate is known to be false. Her parents are listed as Bob and Emily Fort. The Forts' were Fanny's owners when she was a slave, not her parents. She was born on the Elias R. Fort plantation near Sanford, Alabama. (18) After checking the slave censuses from 1840 to 1960 it was determined that Mr. Fort had owned twenty-four slaves, seven of which were females of an appropriate age to be in line with Aunt Fanny's range of one hundred and twenty and one hundred and thirty years old. (19) Regardless, the answers she gave the chief convinced him that she saw the Yuchis in Alabama before their departure.

The following is an excerpt from Dr. Mahan's notes in reference to Chief Brown's second visit to Aunt Fanny's residence in October 1957.

"I remember very vividly the scene inside the little house where the three old people lived. The old person lying on the bed certainly gave the appearance of being the oldest person I had ever seen. In fact she gave the appearance almost of a mummy. Miss Dorothy Brown, who was registered nurse, went to the bed and took her hand and, I suppose, automatically felt the pulse and was checking on her heartbeat. The old Chief, who had a perfect sort of bedside manner, said, "Aunt Fanny do you remember me?" She said, "Yes sir, you are the Chief." He said, "The Chief of what?" She said, "You know, your people, the Yuchis." I remember distinctly that the old man (the chief) sat very patiently and very quietly until "Aunt" Fanny would open her eyes again as he appeared not to want to disturb or tire her. One time he asked, "Aunt Fanny, did you ever shake shells?" I knew that he was referring to the religious dance that the Yuchi women do wearing terrapin shells containing beads strapped to their ankles. The old



woman said, "Yes, I shook shells." She said, "I danced like them Indians did." He then asked her, "Did they let you on the square ground?" To which the old woman replied, "No. They didn't let us Negroes on the square ground but I saw the Indians dancing and got me some shells and danced out there in the edge of the woods." The Chief then asked her if she seen the stick ball game. At this, the old woman raised up in the bed and swung both hands as though she held a racket in each hand and said, "Yes sir, I saw the stick ball game. Them Indians played that game and drunk more whiskey." The teetotaling old Chief chuckled and looked at me and said, "I'm afraid she's seen it."

The only other comment that I remember which I felt to be of real significance was the statement that "the white people threwed all them Indians into one ditch and, I tell you, they are going to suffer for it yet". This seemed to mean something to the old Chief, also, as he had heard a story handed down from his people that a large group of the Yuchis had simply been murdered by the troops who rounded them up in 1836 for the removal. Aunt Fanny seemed to know something about this and to have been referring to it. As I remember the episode later, it seemed to me the old woman said something to the effect, just as we entered the room, that "I have been waiting a long time for you to come." (20)

According to Dr. Mahan it was not out of the realm of possibility that Aunt Fanny could conceivably be as old as some claimed. He said she, "gave the appearance of being the oldest person I had ever seen. In fact, she gave the appearance almost of being a mummy." (21) In addition, she possessed some sense of her faculties because she recognized the Chief from the earlier visit as being the chief of the Yuchis. In addition she must have known something of the prophecy when she made the comment, "I have been waiting a long time for you to come". (22)

When we analyze the contents of Aunt Fanny's conversation with the Chief, it was apparent to Dr. Mahan that "she was relating something she had actually experienced rather than simply having heard about." (23) It was highly unlikely that Aunt Fanny could have gained the knowledge she possessed without first hand experience with the Yuchi People. Could there be another possible explanation?

After Chief Brown, Jr's death on December 31, 1957, Dr. Mahan came across some additional information that could possibly explain Aunt Fanny's recollection. Dr. Mahan learned of a Yuchi woman, Mrs. Mary Tom, who was one hundred years old in 1958. Through an interpreter Dr. Mahan learned that her parents had come from Alabama. A small band of Yuchis had walked all the way to Oklahoma prior to her birth. Mrs. Tom and her children know the story well and this would have put this small group of Yuchis in Alabama as late as the mid 1850's. (24) This would be more in line with the



realistic age of Aunt Fanny as being one hundred and ten years. This would explain Aunt Fanny's experiences with the Yuchis. However, one point of interest that is difficult to reconcile refers to the comment made by Aunt Fanny and involves the story of the Yuchis that were murdered after their surrender in July 1836.

The *Columbus Enquirer* made two references to the surrender of the Yuchis during this period.

The following article was dated July 7, 1836.

"It seems to be the prevailing opinion that the difficulty with the Indians will soon be brought to a close,...On Saturday last, about twelve hundred of these deluded beings, including some four hundred warriors, who have surrendered or have been taken prisoners, left Fort Mitchell for Arkansas, many of them in chains, and all guarded by a detachment of United States soldiers." (25)

The following is in reference to the Yuchis after their arrival at Fort Gibson in the Arkansas Territory, dated November 17, 1836.

"The Arkansas Gazette of October 4<sup>th</sup> has received late intelligence from the Indians west of Fort Gibson,...They appear to be quite contented, if not delighted with their new location." (26)

Another reference to the Yuchis at the time was in a letter from Captain John Page to the Commissary General of Subsistence, dated at Fort Mitchell, July 2, 1836. The letter reads as follows:

"I have the honor to report to you that about 1,600 hostile Indians, men, women, and children, have been enrolled and started this day." (27)

Two points need to be addressed about these references about the disposition of the Yuchis. First, it is obvious that locals viewed the Yuchis as less than rational people. The *Enquirer* referred to them as "deluded beings" and the Yuchis were not well liked. Second, the local paper referred to approximately twelve hundred Indians and the letter from John Page refers to approximately sixteen hundred Indians. Some four hundred Indians have been misplaced. This could be simply an error in estimation, or the story among the Yuchis of the massacre could be true and the account by Aunt Fanny could be, in fact, a first hand account of the massacre's aftermath. The soldiers of the era, "periodically distinguished themselves



in sorties against Indian villages, deserted except for Indian women and children, who were raped and killed as white terrorism outstripped red." (28) It was this type of butchery that led to the surrender of the hostile Indians. Forced with genocide they had little recourse.

It is within realm of possibilities that the prophecy of Little Bear did, in fact, come true. With the current information available, it is not possible to prove or disprove. For now, one can give the Yuchi People the benefit of the doubt and conclude the prophecy was fulfilled and that Aunt Fanny did witnessed the events that she described.



NOTES

1. Peddy Collection, Box 2, Creek Letters 1836, January thru June, Index No. 36.6.30, pages 11 thru 20.
  2. Dr. Joseph B. Mahan Collection, Box 7, File 15.
  3. Ibid., File 15, File contained article from *Columbus Ledger Enquirer*, dated June 10, 1958, titled, "Yuchi Indian Prophecy Fulfilled in Columbus".
  4. Ibid., File 35.
  5. Yuchi web site, [Http://www.indians.org/welker/inthebag.htm](http://www.indians.org/welker/inthebag.htm).
  6. Dr. Joseph B. Mahan Collection, Box 7, File 17.
  7. Ibid., File 17.
  8. Ibid., File 17.
  9. Ibid., File 35.
  10. Yuchi web site, [Http://www.indians.org/welker/inthebag.htm](http://www.indians.org/welker/inthebag.htm).
  11. Interview with John T. Smith, Russell County Historian, March 13, 1998.
  12. Dr. Joseph B. Mahan Collection, Box 7 File 17.
  13. Ibid., File 35.
  14. Dr. Joseph B. Mahan, *The Secret*, Star Printing Company, Acworth, GA 1963, pages 11-13.
  15. Ibid., page 14
  16. Dr. Joseph B. Mahan Collection, Box 7, File 23.
  17. Ibid., File 23.
  18. Interview with John T. Smith, Russell County Historian, March 13, 1998.
  19. United States Slave Census, 1860.
  20. Peddy Collection, Box 2, Creek Letters, 1836, July thru December, Index 36.7.7, pages 1-6.
  21. Dr. Joseph B. Mahan Collection, Box 7, File 23.
- 10



22. Ibid., File 23.
23. Ibid., File 23.
24. Ibid., File 23.
25. Peddy Collection, Box 2, Creek Letter, 1836, July thru December, Index 36.7.7, pages 1-6.
26. Ibid., Index 36.7.2, page 6.
27. Ibid., Index 36.11.17.
28. Richard H. Coss, "On the Trail of Jim Henry", *Muscogiana*, Vol. 3, Nos. 3 & 4, Page 55.



1833 CENSUS OF THE CREEK NATION:  
THE LOWER TOWNS  
Transcribed by Linda Kennedy

According to *The Source* by Arlene Eakle and Johni Cerny (Salt Lake City, UT: Ancestry, 1984), the Federal Archives and Records Center in Fort Worth, Texas, has the following Creek records:

Creek records include a Creek census 1833; an emigration list 1836-38; a census of freedmen 1867-69; a census of orphans and their heirs entitled to benefits from the treaties of 1832 and 1870; a register of entries under the Settlers Relief Act of 1875, an index to old Creek freedmen 1868-79; an annuity roll 1890; noncitizens in Muscogee Nation 1893; citizenship cases 1895-96; a census by towns 1895; a census for the districts of Coweta, Deep Fork, Eufala, Muscogee, Okmulgee, and Wewoka 1895; a list of person admitted to Creek citizenship 1899, a roll (original emigrants and heirs) 1904; an annuity roll 1918, annuity payments to Creek and freedmen on the Union side 1869-70 with payroll continuing to loyal Creeks in 1904 and 1906.

*The Source* also notes the following records at the National Archives, Washington, D.C.:

Creek removal records include census roll 1833 (1 vol.), index to Creek reserves, not dated (1 vol.), land location registers 1834-86 (5 vols.), location registers and certificates of contracts 1834-36 (2 vols.), abstracts of Creek contracts 1836 (1 vol.), abstracts of approved contracts for sales of reservations 1839-42 (1 vol.), reports concerning land of deceased reservees 1844 (1 vol.), miscellaneous records concerning contracts 1833-57, emigration lists 1836-38 (8 vols.), and miscellaneous Creek removal records 1827-59.

----Editor's Note

\*\*\*\*\*

Names of the Principal Chiefs

	Males	Females	Slaves	Total
<u>Cussetaw Towns</u>				
Nehas Micco	5	6	4	15
Tuskehenehaw Chooley	1	1	1	3
Arparlar Tustunnuckee	3	2	-	5
Isforme Emarthlar	3	4	-	5
Okefuske Yoholo	2	5	-	7
Tuckabatcheo Harjo	1	3	1	5
Efar Emarthlar	2	4	11	17
Cussetau Micco	1	2	-	3
Micco Chartee	1	2	-	3
Eastechanco Chopko	1	1	-	2

Coweta Towns



# INDIAN CENSUS

	Males	Females	Slaves	Total
Kotchar Tustunnuckee	1	2	-	3
James Island	4	4	-	8
Efar Tuskenehaw	1	2	-	3
Absolom Islands	1	1	-	2
Jacob Beavers	2	3	-	5
Talmarse Harjo	2	2	-	4
Charlo Harjo Cochokone	3	2	-	5
Emarthlar Harjo	1	2	-	3
Joseph Marshall	4	1	16	22
<u>Thlakatchka (Or Broken Arrow)</u>				
Seeokoba	1	1	-	2
Honese Harjo	3	3	-	6
Konippe Emarthlar	3	1	-	4
Yufkar Emarthlar Harjo	3	1	-	4
<u>Eufaula</u>				
Fosehatchee Emarthlar	2	4	-	6
Keparyar Emarthlar Tustunnuckee	3	1	-	4
Enehar Tustunnuckee	3	1	-	4
Tustunnuck Harjo	2	1	-	3
<u>Chehawah</u>				
Yoholo Harjo	1	7	3	11
Kotchar Harjo	4	1	-	5
Johnny Chopko	3	2	-	5
<u>Euchee</u>				
Timpooche Barnard	3	1	3	7
William Barnard	4	5	11	20
Ponaker Thlocko	4	5	-	9
<u>Oswitchee</u>				
Oktiarche Emarthlar	1	2	-	2
Oswitchee Emarthlar	2	3	-	5
Tuckabatchee Fixico	3	2	-	5
<u>Tolowarthlocko</u>				
Nehar Thlocco	3	3	-	6



	Males	Females	Slaves	Total
Enehar Tuskehenehaw	2	4	1	7
<u>Chewokolee (Eufaula)</u>				
Wioxe Micco	1	2	-	3
<u>Hitchetee</u>				
Enehar Emarthlar	3	3	-	6
Tunneechee	1	3	-	4
<u>Sowocolo</u>				
Neah Micco	2	2	-	4
Parhose Emarthlar	3	2	-	5
<u>Hatcheechubba</u>				
Tallase Micco	4	1	-	5

## Names of Heads of Families

Eufaula

Molezar Grace	2	3	15	20
Thleparka	1	1	-	2
Okefuskee Yoholo	2	1	-	3
Hothlepoya Harjo	1	3	-	4
Elsey Perryman	-	2	-	2
Okechun Harjo	3	1	-	4
Kepiaw Harjo	1	1	-	2
Harharlok Harjo	1	1	-	2
Eneharjiskar Harjo	4	1	-	5
Nocoseille Harjo	3	3	-	6
Yarhar Harjo	2	3	-	5
Thlathlocke Emarthlar	3	2	-	5
Ninnechoppa Harjo	4	2	-	6
Unmar Emarthlar	2	1	-	3
Okefus tustunnuckee	1	1	-	2
Fickalumkar	2	2	-	4
Harpekaw Fixico	2	3	-	5
Letif Harjo	1	2	-	3
Harharlok Fixico	1	2	-	3
Shenarhe	2	1	-	3
Echoefolowar	5	3	-	8



# INDIAN CENSUS

	Males	Females	Slaves	Total
Tustunnuckee Fixico	2	1	-	3
Echo Harjo	2	2	-	4
Etommy Tustunnuckee	2	1	-	3
Nocase Yoholo	1	1	-	2
Okeamalga Marlar	1	2	-	3
Echoille Harjo	2	1	-	3
Kotchar Harjo	3	2	-	5
Othlarhoche	1	5	-	6
Ontalla Harjo	4	3	-	7
Talope	1	2	-	3
Woxe Fixico	1	4	-	5
Kotchar Fixico	4	2	-	6
Konechart Harjo	2	2	-	4
Tolose Harjo	1	1	-	2
Parhose Emarthlar	1	3	-	4
Hotese Harjo	2	2	-	4
Woxe Harjo	5	2	-	7
Alhoaitchee	3	1	-	4
Parhose Micco	1	1	-	2
Seminole	2	1	-	3
Miarke	1	2	-	3
Tiukse	1	1	-	2
Tefutshoe (Alias Fanny)	-	2	-	2
Otalke Harjo	2	2	-	4
Othlemarte Fixico	2	1	-	3
Woxeholartar	1	3	-	4
Paskofar	1	1	-	2
Echo Fixico	1	1	-	2
Talangey	1	1	-	2
Welarke	2	1	-	3
Homejay	1	2	-	3
Fosehatchee Fixico	2	1	-	3
Sowpersarlle	1	1	-	2
Korpikehar Harjo	2	4	-	6
Enekarthlocko Yoholo	2	2	-	4
Emarme Harjo	4	1	-	5
Woxe Micco	1	2	-	3
Tuskenehaw	3	1	-	4
Eneharthlocke Harjo	3	5	-	8
Othlemarte Tustunnuckee	2	2	-	4
Kotchar Micco	3	1	-	4
Fose Harjo	1	1	-	2
Sokotarhay	-	3	-	3
Oche Harjo	3	1	-	4
Homarhite	1	1	-	2
Osehitchee	4	3	-	7



	Males	Females	Slaves	Total
Sokethliche	1	2	-	3
Istimyke	1	3	-	4
Sukithlige	1	2	-	4
Singkoahoge	3	1	-	4
Suckolumhay	-	2	-	2
Thbarkenaihay	1	2	-	4
Temoyaothlichee	1	1	-	2
Arpecooche Emarthlar	3	1	-	4
Timpooche	1	1	-	2
John Perryman	1	1	-	2
Siarkay	2	2	-	4
Karpikchar Emarthlar	3	1	-	4
Pelishartkee (A Euchee)	1	1	-	2
Yarhar Fixico (A Euchee)	2	1	-	3
Kotchar Micco (A Euchee)	1	5	-	6
Nocase Yoholo (A Euchee)	2	1	-	3
Honitshoochee	1	1	-	2
Woolhoeche	1	1	-	2
Nowhothlikay	1	2	-	3
Kunchartee Fixico	2	1	-	3
Holarte Marthlar	3	-	-	3
Tustunnuckee Emarthlar	1	1	-	2
Yarkay	1	1	-	2
Seyekiche	2	1	-	3
Nokose Ekar	1	1	-	2
Nehartoko	1	1	-	2
Cheloko Harjo	1	1	-	2
Fiyoholo	2	1	-	3
Solitchchee	1	1	-	2
Totekiss Harjo	1	2	-	3
Tokolthkay	2	1	-	3
Eufaula Harjo	3	1	-	4
Okechun Holartar	1	2	-	3
Chokartke Harjo	1	1	-	2
Inchokikey	1	1	-	2
Echonarche Harjo	2	1	-	3
Yufka Emarthlar	3	2	-	5
John Robeson	1	1	-	2
Hilton (Alias) Tustunnuckee Chopka	1	1	-	2
Neharthlockokokchkone	2	2	-	4
Easteesharko Harjo	2	1	-	3
Kosar Harjo	1	1	-	2
Chuckfolikay	1	1	-	2
Echo Emarthloche	2	1	-	3
Tukharkay	2	1	-	3



## INDIAN CENSUS

	Males	Females	Slaves	Total
Nittoechee	-	2	-	2
Thlareheege	-	2	-	2
Shehartarte	-	2	-	2
Tarsehokay	2	1	-	3
James Perryman	2	1	-	3
Miikchay	1	3	-	4
Honichay	1	2	-	3
Billy Umkar	2	1	-	3
Koncharteelokko	1	1	-	2
Sakoseke Harjo	1	2	-	3
Echo Ekar	3	1	-	4
Echo Yoholo	3	4	-	7
Holartar Micco	3	2	-	5
Charkee	1	1	-	2
Tarlechee	1	1	-	2
Follarhe	1	1	-	2
Palochay	1	1	-	2
Sciepe	1	1	-	2
Sarpohee	1	1	-	2
Tiechoa	2	1	-	3
Larteche	3	1	-	4
Limpikay	1	1	-	2
Marhechikay	1	1	-	2
Ben Burgess	3	2	-	5
Harpiarkar Micco	2	1	-	3
Mochussege	1	1	-	2
Cheiskar	2	1	-	3
Otake	3	2	-	5
Nineomartehoparye	2	2	-	4
Seoparkey	-	2	-	2
Senipke	1	1	-	2
Supeqartikay	1	1	-	2
Mokosekochokone	2	3	-	5
Eneharthlock Emarthlar	2	2	-	4
Tarsekegee	1	1	-	2
Chokoeche	1	3	-	4
Marpokay	2	1	-	3
Lucy Burgess	1	1	-	2
Legey	1	1	-	2
Choolekooswar	3	4	-	7
Futche	1	1	-	2
Santethlekay	1	1	-	2
Emonarye	-	2	-	2
Salfokelohitchee	-	3	-	3
Harpoeche	1	1	-	2
Ticktoneche	1	2	-	3



	Males	Females	Slaves	Total
Taluihoyilete	1	2	-	3
Esaripar Harjo (A Euchee)	3	1	-	4
Narsitte	1	3	-	4
Kosar Yoholo	3	1	-	4
Sparne Fixico	1	2	-	3
Miotta	-	3	-	3
Okechemikay	1	3	-	4
Nittarhe	2	2	-	4
Sarthlotheke	2	2	-	4
Awtakar	1	3	-	4
Fickhonia	2	2	-	4
Sattehiga	2	2	-	4
Tehege	-	3	-	3
Sinelache	2	1	-	3
Parhila	1	3	-	4
Sceekar	1	1	-	2
Salechar	1	2	-	3
Yelka Harjo	3	1	-	4
Tustunnuckkochokone	3	1	-	4
Hopaiuchee	2	2	-	4
Artus Harjo	3	3	-	6
Oktiarche Marthlar	3	3	-	6
Tustunnuckee Chooley	4	1	-	5
Klaromarta Tustunnuckee	4	2	-	6
Tokkose Marthlar	5	3	-	8
Honap Emarthlar	4	3	-	7
Yarhar Emarthlar	2	2	-	4
Thlathlo Fixico	3	3	-	6
Nocoseille Tustunnuckee	2	2	-	4
Oktiarch Harjo	5	1	-	6
Otulke Marthlar	3	2	-	5
Talwar Fixico	1	3	-	4
Nokose Harjo	1	2	-	3
Fosehatcheeolar	3	2	-	5
Kotchar Harjo	2	2	-	4
Emarthlar Harjo	1	3	-	4
Sfame Jarjo	3	1	-	4
Tukkose Harjo	2	1	-	3
Charle Marthlar	3	2	-	5
Emarthlar Charte	2	1	-	3
Chewasti Harjo	1	1	-	2
Oyanhoye	-	2	-	2
Sarpohar	2	2	-	4
Tokharkay (A Euchee)	1	2	-	3
Okkollartay (A Euchee)	1	1	-	2



# INDIAN CENSUS

	Males	Females	Slaves	Total
Chapela (A Euchee Widow)	-	2	-	2
Sparne Emarthlar	1	1	-	2
Wartoole Burgess	2	2	-	4
Wokieka	1	1	-	2
Konippe Emarthlar	1	4	-	5
Talmochus Harjo	3	2	-	5
Wayle	2	1	-	3
Cowpucka	3	1	-	4
Lumheothlepoya	4	1	-	5
Mistohome	1	1	-	2
Sole Harjo	1	2	-	3
Scoo Ray	3	-	-	4
Woxe Yoholo	2	-	3	5
Karharlartay	1	1	-	2
Kowokkoge	1	1	-	2
Nethlarkotay	1	1	-	2
Allumhar	-	4	-	4
Yarhar Harjo	1	2	-	3
Stemonarke (Wife of Maj. Hardridge)	1	1	-	2
Stemalindar	3	1	-	4
Lizzy Burgess	1	3	-	4
Lewya	1	2	-	3
Aleka (Alias Ellee Burgess)	2	2	-	4
Loamhiche (Alias Harry)	-	-	-	-
<u>Sowoccolo</u>				
Col. John Stidham	1	1	20	22
Sally Stidham	-	1	19	20
Shemotherioche	3	2	-	5
Jack Stidham	1	1	-	2
Michael Stidham	1	1	-	2
William Stidham	1	-	3	4
Micco Marhe	1	2	-	3
Neharlocko Yoholo	3	5	-	8
Emarthlar Harjo	5	1	-	6
Olarte	1	2	-	3
Parhose Harjo	1	2	-	3
Nartowarke	1	1	-	2
Chokotenehar	2	3	-	5
Sallotka	1	2	-	3
Kuntalla Harjo	2	1	-	3
Kotechar Yoholo	2	4	-	6
Tukkosar Fixico	2	1	-	3
Okechun Harjo	3	3	-	6
Oktiarche	1	1	-	2
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	Males	Females	Slaves	Total
Miccoche	1	3	-	4
Harparke	2	1	-	3
Marsehilpe	2	1	-	3
Tetarke	1	2	-	3
Klohe	1	2	-	3
Thlarparla	3	1	-	4
Alpetter Harjo	1	2	-	3
Chokote Harjo	1	2	-	3
Tarharye	1	1	-	2
Saiferchike	2	1	-	3
Parne	1	1	-	2
Sukolike	1	2	-	3
Arwatteliggo	4	1	-	5
Cowupka	1	1	-	2
Tarkose Yoholo	2	3	-	5
Heparke	1	1	-	2
Assone Harjo	1	3	-	4
Hartshoyay	2	2	-	4
Yarhar Tustunnuckee	2	2	-	4
Posikay	1	1	-	2
Arhemarhe	1	2	-	3
Tarkosemarloche	1	2	-	3
Homararthle	2	1	-	3
Yarhar Emarthlar	3	-	1	4
Letika	1	3	-	4
Archeihine	1	1	-	2
Sumike	1	2	-	3
Fixic Emarthlar	1	2	-	2
Mohiatke	1	2	-	3
Koyeche	-	2	-	2
Ethlomar	1	1	-	2
Kesasse	3	2	-	5
Ismarta	1	1	-	2
Echarye	1	1	-	2
Tommy Yoholo	1	2	-	3
Shemeke	1	1	-	2
Klarhoye	2	2	-	4
<u>Cowyka, A branch of Sowokcolo</u>				
Yoholo Micco	5	2	-	7
Emarthlar Tustunnuckee	1	3	-	4
Emarthloche	2	2	-	4
Cottomiccooche	3	3	-	6
Kesehatchemarthlar	1	3	-	4
Poforote	1	3	-	4



## INDIAN CENSUS

	Males	Females	Slaves	Total
Parsocke Marthlar	2	2	-	4
Okselarthlenehar	3	3	-	6
Harlike	1	2	-	3
Okepis Harjo	1	1	-	2
Olartarmeeecooche	2	1	-	3
Mesepe	3	3	-	6
Tuppeyeche	1	1	-	2
Okeolart Harjo	2	3	-	5
Yarharlarne	4	1	-	5
Ottose	2	3	-	5
Esarke	1	1	-	2
Tollarlarke	1	1	-	2
Chartoluste	1	1	-	2
Charley	2	3	-	5
Semenoke	1	2	-	3
Tallasee Harjo	1	1	-	2
Tarhoyilete	1	1	-	2
Kenike	2	2	-	4
Kioge	2	1	-	3
Fanny, Wife of Scar Hardridge	2	1	-	3
Archewe	1	3	-	4
Leteche	1	1	-	2
Kiyarle	-	2	-	2
Fosehatchee Yoholo	2	2	-	4
Passkove Harjo	1	2	-	3
Solthoye	1	2	-	3
Yattowar Harjo	2	2	-	4
Kowe Harjo	4	1	-	5
Charlo Harjo	1	1	-	2
Homarhoeathle	3	1	-	4
Oyarpopeke	3	1	-	4
Thlathlo Harjo	1	1	-	2
Wuncharnarse	1	2	-	3
Georgeehatke	1	1	-	2
Yanose	1	2	-	3
Ben	1	2	-	3
Karparye	1	3	-	4
Hitchhoye	-	2	-	2
Markte (Alias Warkarpoochasse)	2	1	-	3
<u>Hatcheechubba</u>				
Nocase Yohola	3	2	-	5
Fose Yoholo	1	1	-	2
Tustunnuckee Harjo	2	2	-	4
Kunchartee Yoholo	3	2	-	5



	Males	Females	Slaves	Total
Shehiya	4	2	-	6
Fosehatch Emarthlar	3	1	-	4
Cowpukto Harjo	2	2	-	4
Tokkose Harjo	1	1	-	2
Karpikche Marthlar	4	2	-	6
Chokote Harjo	3	1	-	4
Kosar Harjo	1	1	-	2
Kosiste Yoholo	2	1	-	3
Semanartake	1	1	-	2
Yoholo Harjo	1	2	-	3
Hotese Harjo	1	1	-	2
Klarsecharwe	1	3	-	4
Stintochepehe	1	1	-	2
Sarsar	1	1	-	2
Cowuppika	1	1	-	2
Milthhoya	1	1	-	2
Tuckabatche Harjo	2	1	-	3
Warlar	1	2	-	3
Tukkonesar	3	2	-	5
Klassar Hoyo	1	2	-	3
Sarharnoke	1	4	-	5
Klarsoharwe	-	4	-	4
Sarharnoke	1	4	-	5
Partarke	2	2	-	4
Yohologe	2	2	-	4
Semoppehoye	1	1	-	2
Shofarharke	1	1	-	2
<u>Paklochokolo</u>				
Tustunnuck Harjo	4	3	-	7
Kotchar Micco	2	-	-	2
Tolowar Mocco	1	4	-	5
Hoparyoche	3	1	-	4
Holtulke	2	2	-	4
Kunchart Harjo	3	4	-	7
Fose Harjo	2	2	-	4
Timmarleche	1	2	-	3
Tokkosar Harjo	1	2	-	3
Chokkoliche	1	1	-	2
Lowwechar	1	1	-	2
Homarhodar	1	2	-	3
Yokone	1	1	-	2
Muttehika	2	1	-	3
Scenitcha	2	1	-	3



	Males	Females	Slaves	Total
Upiechiche	1	1	-	2
Chetiyike	1	3	-	4
Ylthhoeche	2	3	-	5
Tarskeke	1	4	-	5
Harthlusya	1	1	-	2
Saffolotehoke	1	3	-	4

Tolowarthlocko, A branch of Paklochokolo

Nocoseekar	3	1	-	4
Tusseki Emarthlar	2	4	-	6
Neharthlocko Harjo	5	3	-	8
Kotchar Harjo	1	1	-	2
Far Harjo	2	1	-	3
Stemetache	1	1	-	2
Tolowar Harjo	2	1	-	3
Chocote Yoholo	1	1	-	2
Tukkosar Yoholo	3	2	-	5
Yoholo Chopko	3	3	-	6
Harpiuk Harjo	3	2	-	5
Chewastarye	2	-	-	2
Yartowar Harjo	1	1	-	2
Chockhoelar	2	1	-	3
Emarthlar	3	-	-	3
Klarsarye	1	1	-	2
Tarpocheche	1	1	-	2
Cho Harjo	2	-	-	2
Hesarke	1	1	-	2
Tuthlepooche	1	1	-	2
Sarhoye	2	2	-	4
Folotika	1	1	-	2
Martarye	1	1	-	2
Tarlartege	1	2	-	3
Thlarpe	-	4	-	4
Chintarle	2	1	-	3
Sueloka	1	1	-	2
Honese Harjo	1	1	-	2
Pisshoketa	1	3	-	4
Sholotehoka	-	2	-	2
Tiitshoya	1	2	1	4
Chatto Micco	3	1	-	4
Tohowallapika	1	1	-	2
Parlarthley	1	3	-	4
Chowhoye	2	1	5	8
Yelka Harjo	3	-	-	3
Kotchar Fixico	3	2	-	5



	Males	Females	Slaves	Total
Honesar	1	2	-	3
Selarchee	2	2	-	4
Sutsaharkar	1	3	-	4
Tukkosar Micco	3	5	-	8
Yarkinhar Miccooche	1	1	-	2
Arsimhoye	1	1	-	2
Sehechepe	1	1	-	2
Litchar	1	1	-	2
Isseheweloya	-	3	-	3
Okepis Yoholo	2	-	-	2
<u>Hitchetee</u>				
Nulkarpucke Tustunnuckee	1	1	-	2
Tustunnuck Chopko	2	1	-	3
Otalka Tustunnuckee	3	1	-	4
Kochokone Harjo	2	2	-	4
Nehar Harjo	2	2	-	4
Okeolarthle Harjo	4	2	-	6
Neharthlocko	3	2	-	5
Chonekay	2	3	-	5
Chokote Yoholo	3	1	-	4
Honese Harjo	3	1	-	4
Yartowar Harjo	1	1	-	2
Sikkomaryhe	2	2	-	4
Nepike	1	2	-	3
Sowartarle	2	2	-	4
Semunnutskay	1	3	-	4
Parchese	2	1	-	3
Warcholey	3	1	-	4
Nittiheche	3	1	-	4
Chocote Marthlar	4	3	-	7
Hosiche	2	1	-	3
Miketechay	1	1	-	2
Hesparke	2	1	-	3
Thlarlike	2	1	-	3
Klochopike	1	3	-	4
Arpiuck Harjo	1	2	-	3
Timholartike	1	3	-	4
Tukkosar Harjo	1	2	-	3
Tokothlike	3	1	-	4
Shemarharke	2	2	-	4
Money	2	2	-	4
Yothlike	3	1	-	4
Arsepooche	2	4	-	6



# INDIAN CENSUS

	Males	Females	Slaves	Total
Yarkarmikay	4	1	-	5
Melintay	1	1	-	2
Sattarhike	3	2	-	5
Meliya	1	1	-	2
Ninnechuppa Harjo	3	2	-	5
Tihoye	1	3	-	4
Charleche	1	1	-	2
Mullitke	1	1	-	2
Warkike	3	3	-	6
Pokche	3	1	-	4
Hospotok Harjo	3	2	-	5
Lippe	2	2	-	4
Futsharye	1	1	-	2
Teseoke	1	1	-	2
Sally	1	1	-	2
Losannah	-	1	2	3
Seharparyay	1	2	-	3
Palparhoke	1	2	-	3
Kolarshartay	1	1	-	2
Dimsey	1	1	-	2
Stapparharke	1	1	-	2
Satthike	-	2	-	2
Welokoeche	-	2	-	2
Chojar	1	1	-	2
Sceartooche	3	1	-	4
Chuckhike	1	3	-	4
Semetetarye	1	1	-	2
Sofoliya	1	1	-	2
Kinhe	1	3	-	3
Hosikay	2	1	-	3
Iskoyeche	1	3	-	4
Sumikey	2	1	-	3
Larhowe	1	1	-	2
Winey	1	1	-	2
Isfoleche	1	1	-	2
Cussetaw Harjo	1	1	-	2
Oktiarche Harjo	3	2	-	5
Sowarke	2	3	-	5
Pity	-	2	-	2
Nokefarke	1	1	-	2
Stewun Harjo	1	1	-	2
Tomiche	1	1	-	2
Arkoyike	3	2	-	5
Arseche	2	1	-	3
Holotoke	2	2	-	4
Semihethle	1	1	-	2



	Males	Females	Slaves	Total
Daniel Gray	2	1	-	3
Archewyche	2	1	-	3
Micco Harjo	3	2	-	5
Sowwarkeeche	1	1	-	2
Yartooche	1	1	-	2
Pufhikay	4	4	-	8
Kunchartee	3	1	-	4
Kussarhole	1	1	-	2
Fosehatch Yoholo	3	2	-	5
Chokote Harjo	3	3	-	6
Sathoye	3	1	-	4
Tosarlarye	-	2	-	2
Marteke	1	1	-	2
Timpoche	1	1	-	2
Mishoyo	-	2	-	2
Sarpuckoleche	1	2	-	3
Marwetinne	1	1	-	2
<u>Hihagee (A branch of the Hitchetee)</u>				
Tustunnuckee	1	2	-	3
Chochemike	1	1	-	2
Korsar Harjo	5	2	-	7
Sarhopethle	2	1	-	3
Buckhe	1	1	-	2
Issey	1	1	-	2
Wille	3	1	-	4
Murwelarkay	1	1	-	2
Klarsaryay	1	3	-	4
Arlallaryay	1	3	-	4
Markoeche	1	1	-	2
Suckpagekay	-	4	-	4
Fallarlay	-	4	-	4
Yarneshe	2	2	-	4
Mistarwar	2	2	-	4
Sofe	1	1	-	2
Hannah (Widow of Eupolika - a free black woman)	-	3	-	3



## A BEGINNER'S GUIDE TO AFRICAN-AMERICAN GENEALOGY

by

Callie B. McGinnis

1. Fill out a pedigree chart with as much information as you already know.
2. Fill out a family group sheet for each couple on your pedigree chart with as much information as you already know.
3. Ask older family members if they know any names of other ancestors--grandparents, aunts, uncles, cousins, etc. Put this information on your pedigree and family group sheets.
4. Go through your family's papers looking for newspaper clippings, obituaries, birth and death certificates, photographs, letters--any kind of written information that names members of your family and puts them in a certain place at a certain time. Put this information on your pedigree chart and family group sheets.
5. Visit a library to use the population schedules of the Federal Census. In Columbus, if your family is from Georgia, go to the Genealogy Room at the Bradley Public Library. They have the 1920 census back to the 1870 census for Georgia. There is a printed index for 1870; for 1900-1920 you will need to have the librarian assist you in using the "Soundex" index on microfilm. The Bradley also has some Alabama census materials, as does Chattahoochee Valley Community College in Phenix City and Auburn University Library. If you are working outside Georgia and Alabama, you will need to go to the Federal Records Center in East Point, Georgia. Their phone number is 404-763-7477; call to reserve a microfilm reader before you go. East Point has all Federal Censuses from 1790 through 1920 for all states. (NOTE: The 1890 census was destroyed by fire).

Another library in Columbus you will want to visit is the Mormon Family History Center at the LDS Church located at 4400 Reese Road. Their phone number is 563-7216. They are open Tuesday and Thursday, 9am - 9pm and Saturday, 9am - 1pm.

6. With African-American genealogy, you can normally go back only to the 1870 census (unless your ancestors were free Blacks). Before 1870, you will need to look for white families with the same last name as your Black ancestors--in the same county where you think your ancestors were living in 1870. The county of residence is very important; this is where you will want to concentrate your research effort. If your ancestors did not use the last name of their former owner, you will have problems.
7. In the 1870 census record for your ancestor, pay close attention to:
  - a. Birth place/date  
If your Georgia ancestor was 15 years old in 1870, and was born in Virginia, then his/her mother was in Virginia in 1855. Try to figure out how he/she got to Georgia. Was the slaveowner's family in Georgia in



- 1855? How did the owner acquire your ancestor or his/her mother?  
Purchase (look for a deed)? Inherited (look for a will or intestate records)?
- b. Race  
Race is important on the 1870 census. If coded "B," your ancestor was Black; if coded "M," Mulatto.
- c. Names  
Pay close attention to the first names of your ancestors on the 1870 census. Look for slaves in pre-1865 records with the same first names. Also look for whites with the same last name.
8. Familiarize yourself with special sources:
- a. Will Books at the county courthouse
- b. Journals of Returns (for intestate records, estate appraisals and sales) at the county courthouse
- c. Deed Books at the county courthouse
- d. Marriage Books at the county courthouse; ante-bellum marriage records located in local white churches (sometimes Black marriages were recorded)
- e. Slave advertisements in the local newspapers (available on microfilm at the Bradley and Columbus State University Libraries)
- f. The Federal Census Slave Schedules (available on microfilm at the Bradley and Columbus State University Libraries)
- g. Local tax records (may actually name slaves) at the county courthouse
- h. Historical archives in the area that may have personal/business papers of white families (Bible records, plantation records, slave trading records, cemetery inscriptions)
- i. WPA Slave Narratives
- j. Freedmen's Bureau materials
- k. WWI draft cards at the East Point Federal Records Center
9. Read a book on genealogy or Black genealogy in particular. One reputable title is *Black Genealogy* by Charles Blockson (available at Columbus State University Library).
10. Join a society:  
African-American Family History Association  
P.O. Box 115268  
Atlanta, GA 30310  
(404) 344-7405  
Publication: AAFHA Newsletter
11. Visit African-American genealogy websites:
- Cliff Murray's African American Lifelines  
[ourworld.compuserve.com/homepages/Cliff\\_m](http://ourworld.compuserve.com/homepages/Cliff_m)
- Cyndi's African American Sources  
[www.CyndisList.com/african.htm](http://www.CyndisList.com/african.htm)



## NUNNALLY JOHNSON IN COLUMBUS

By

Craig Lloyd

Our justly celebrated native son, Nunnally Johnson, left Columbus in 1916. According to him, he never sought fame and fortune--his repeated firings as a reporter, he would have it later, saw him "nose diving to success." But fame and fortune, he did find as a writer and film scenarist in 20th Century America's two cultural capitals, New York and Hollywood. In his fiction and numerous newspaper accounts, he wrote about the place he came from. In spite of the fact that he was never actually unkind to Columbus in print, he elicited ambivalent feelings in his hometown readers: on the one hand, they admired his wit, vivacity, intelligence, and his celebrity, for they had known him when; on the other hand, they worried if he hadn't left home because they were dull--something they didn't think they were.

Looking back at the Columbus in which Johnson grew up a century ago, I will make the case that Columbus wasn't so dull; that indeed it possessed the cultural resources requisite to the development of Nunnally Johnson and others of his time who became notable successes on far flung brightly lit stages.

Johnson was born just after the depression of the mid-1890s which produced a good deal of political and cultural radicalism in the nation and right here in Riverside too. Billy Winn tells us there were local Populist farm cooperatives which attempted to fix the price of a bale of cotton sold to the mills. In 1895, the Springer Theater, where Nunnally would later enjoy stage productions and other entertainments, booked Robert Ingersoll, the illustrious atheistic orator. (It's hard to imagine today that a man back then could make a living explaining to packed houses why there was no God.) Young Enquirer-Sun reporter, W. C. Woodall, interviewing Ingersoll at the Rankin Hotel--where so many performers stayed--wrote that the kindly unbeliever had persuaded him that if "I had been born in Turkey, in all probability, I would have been a Mohammedan." Ingersoll had then given him a ticket to his lecture on which were written three lines:



Lecture on Fools

By One

Admit One

In March, 1896, Eugene Victor Debs, no less, was greeted by 600 enthusiastic working men at the Springer. Debs defended his leadership of the Pullman Strike two years before which had brought about a nation-wide transportation standstill; he castigated the Federal government's abuse of power in breaking the strike and busting his union and ended his talk by endorsing the Populist Party's proposal that the Federal government should run the railroads. Debs at this time was becoming a socialist--one who would stand as the presidential candidate for the Socialist Party U.S.A. from 1900 through 1920. The reporter covering the speech wrote that Debs had disappointed the great majority of his audience. Why? "The supreme conservatism of his remarks." The fiery Gene Debs--too dull for Columbus workingmen.

In 1898, Jane Addams the Chicago welfare worker among the immigrant working class, having recently traveled to the steppes of Russia to consult with Count Leo Tolstoi on how physical labor might be shared equitably by all social classes, visited the Christian Socialist community, Commonwealth, which had taken root a few years earlier, just 10 miles east of Columbus. Addams brought a woman from the Colony to the Rankin: the woman, she said, hungered not only for a beefsteak but also for the sound of music--amenities which Columbus, but not primitive Christianity, offered. The Columbus newspapers wrote about Commonwealth with interest and without enmity and the Muscogee County School Board accredited and paid the salaries of 2 of the 3 teachers there.

Earlier in the 1890s, a Columbusite Helen Augusta Howard and her sisters had founded the Georgia Women Suffrage Association--the first in the south--and affiliated it with the national organization. Having arranged that the National convention meet in Atlanta in 1894, Howard persuaded the venerable Susan B. Anthony to spend three days at her home in Columbus, meeting local women. As they organized for right to vote, Columbus women educated themselves in several reading clubs,



considering all issues, including feminism and all its facets: equality before the law, in the work place, and the degradation and abuse of women.

In 1913-1914, in bi-monthly meetings at the Carnegie Library, the women's Student Club, founded in 1895, studied, reported on, and debated the writings of Addams, Charlotte P. Gilman, and Olive Schreiner. Addams argued that to fulfill their obligations as mothers, women had to become active politically; the more radical Gilman and Schreiner held that in modern times, women's traditional work in educating, food preparing, clothes making, and the like, had become the province of the public schools and factories. Since work had left the home, so must middle class women--if for no other reason than maintain their sanity. Mrs. Robert E. Carter discussed the question of whether women of her class were "race preservers" or "parasites" on the producing classes.

Another group of female intelligentsia, the Women's Reading Club, took up much the same topics and authors a year later. One of their members Anna Griffin would be elected Columbus' first female city commissioner in 1921. Some of the members of these clubs, though not his mother at this time, were Nunnally Johnson's public school teachers (Lillian Griffith, Daisy Ticknor, and L.S. Magone)

Johnson's upbringing in Columbus thus coincided with a period of progressive political and social reform ushered in by the radicalism of the 1890s here as nationally. Of course, he owed most of his moral and cultural development--and the basic decency he carried all through life--to his parents James Nunnally and Johnnie Pearl Patrick Johnson. He acknowledged his debt to them in his frequent trips home which lasted to the end of their lives here, his mother's in 1946, his father's in 1953. Johnson Sr. came to Columbus in the mid-1890s as a skilled metal worker and superintendent for the Central of Georgia Railroad. A man of little formal education, he was a voracious reader who took Nunnally and his younger brother Cecil on weekly excursions to the public library--a Carnegie library by 1907--to read newspapers and magazines and check out armfuls of books. At an early age, Nunnally had acquired his father's appetite for books. Thanks to the free passes provided by the Central of Georgia, Johnson Sr.



could show his wife and young sons the historic sites and museums of Washington, D.C. and New York city.

Johnnie Pearl Patrick was born in Columbus (according to Linwood Cemetery records) in 1870; her father James Wyatt Patrick and his younger brother, both confederate veterans, worked in their butcher shop in the city market, stall No. 2. When Pearl was seven her father died, a circumstance causing her to leave school early to support her mother who was forced to eke out a living as a seamstress. Three older sisters helped out as well; two of them married Columbus men and raised families here, the third settled in nearby Macon; Nunnally and Cecil thus associated with a number of cousins--Pekors, Bentons, and Raineys. Nunnally's parents, members of St. Luke's Methodist Church, married in early 1897.

If from his father Nunnally inherited a love of learning as well as a formidable dry humor, from his mother, he learned discipline and sympathy for those less fortunate than the Johnson family. Mrs. Johnson would distinguish herself as a founding member of the Columbus PTA in 1905 and, after her boys had left home, as a member of the City School Board. In this capacity she earned the respect of local blacks in struggling to make separate but equal truly equal. She and her friend Edwina Wood were the activists within the Board working to create Columbus' first black high school in 1929 (Spencer).

But as someone has said "it takes a village to raise a child." The attractive, functional town that Johnson remembered in his Riverside stories was being created in the era in which he was growing up. (the town then consisted of today's downtown commercial and historic districts with suburbs out on Wynnton, Hamilton, and Talbotton Roads) A progressive mayor, city council, and civic-minded businessmen were seeing to it that streets were paved, curbed, widened, and beautified by the planting of trees. Reliable police and fire departments were established as well as reliable bridges over the Chattahoochee. A city owned Water Works came into existence providing not only safer drinking water but a supply adequate to the putting out of fires.



Created only a generation before Nunnally's birth, the Columbus Public School Board, led by progressives, was adding kindergartens and a vocational training highschool to the City School System. Public spirited businessmen magnates like Gunby Jordan and others such as George Foster Peabody and Nathan, Isidor, and Oscar Straus--who had left Columbus to make their fortunes in New York city, the Strauses as founders of Macy's--were pumping their money and vision into the schools and other social agencies of their hometown. Nunnally attended the lower grades at the 7th Street School, opened in 1903, and still standing at 627 2nd Avenue. Lillian Griffith, a French teacher at the 7th Street School in these years, remembered Nunnally as a "sweet boy" when Thornton [Jordan] took me to talk with her back around 1980 when she was approaching or had just passed her one-hundredth birthday. For 7th and 8th grades, the young Johnson attended the 10th Street School on Second Avenue--a history of the Columbus Schools has a picture of Nunnally, dressed in shirt and tie and smiling sweetly, on the steps of this school with his 7th grade classmates. This school no doubt stood on the location of today's downtown 10th street fire station.

During his grade school years, Nunnally delivered the Columbus papers and later the three Atlanta papers and the *Saturday Evening Post* which 20 years later would publish the stories that brought him his first fame. (When I asked an aunt, living in the heartland in the late 1970s, if she knew of Johnson, she said sure, he had been the writer in the *Saturday Evening Post*; she knew nothing of his film career). Johnson has left many amusing recollections in the Columbus papers and elsewhere of his days as a delivery boy. Once, he claims, he was arrested in Phenix City for riding his bike on a sidewalk--and "really high bracket crimes were going unpunished over there," he remonstrated. In a reflective piece written in 1931,--perhaps more trustworthy than others stories of his youth written for comic effect--he remembered sitting out a thunderstorm in the lobby of the Rankin Hotel (to which he delivered newspapers). Reposing in a comfortable chair, he dreamed about having a room of his own in the hotel--a room with a view of Broad where he could watch passersby, people less fortunate than he because they



didn't have a room. His room was stocked with Horatio Alger novels, the walls lined with the pennants of Yale, Princeton, and Harvard. When tired of reading, he fancied calling room service for a ham omlet and enjoying hearing the drumming of the footsteps of the valet on the marble stairs bringing it up to him. Perhaps the youth, not yet out of knickers, was capable even then of imagining a life of sophistication totally apart from and independent of a family he loved.

From 1911 to 1915, Johnson attended High School at the building still standing on the corner of 11th Street and Veterans Parkway (until recently 4th Avenue). The teachers at Columbus High School, which in 1913 was accredited by the Southeastern Association of Schools and Colleges, were expected to take post-graduate courses in their disciplines and in pedagogy during summers if they wished to be considered for promotion and pay increases. In 1917, Walter Wyatt, a graduate of Columbus High School four years earlier, was working as a legal counsel for the Federal Reserve Board in Washington. Wyatt wrote School Superintendent Roland Daniels, saying that he owed his success to the teachers he had had at Columbus High. In reply, Daniels cited the achievements of the current faculty, naming them individually and noting their post-graduate work at UGA, Georgia Tech, Teacher's College-Columbia, Harvard, the University of Chicago, Peabody College and the like. Of the teacher who was Nunnally's Greek, Latin, and French teacher (and a Reading Club member), a Miss L.S. Magone, Daniels wrote: "Her breadth of preparation would fit her to teach in a college, and I have been rather surprised that she chose to remain in a high school." Daniels assured the recent graduate that what he had characterized as a "golden era" continued at the school--where teachers strove to give students a "real taste of culture" and "conceptions of real worth."

In high school, Nunnally played baseball and other sports but baseball was closest to his heart; the *Columbus Enquirer-Sun* published in July, 1910, his first time in print, his anagram with the names of members of the Columbus Foxes ballclub--the letters arranged to spell out "the rag (pennant) is ours"--a prediction which proved to be true that year. At Columbus High, Johnson edited the literary magazine,



*The Electron*, and served as class poet his junior and senior year. He told his biographer Tom Stempel that he made a deal with an authority at the school that he'd be the poet if he would be excused from a required course in public speaking. The deal went through and we have his poem for the junior class in the 1914 school yearbook: The second of four stanzas reads:

Our history books, they were so hard  
Likewise our Lat. and math  
The teachers swayed on iron rod  
and froze us with their wrath,  
They caught us, cowed us, taught us, scared us,  
mussed about, fussed about, mighty near swear'tus  
and though they tried to burst our brain  
(at this they had no peers)  
Unmoved, quite plain, "We fain would stay the full four years."

In this same 1914 Columbus High School Annual, there is a picture of one Katherine Warner, a Senior, who was Johnson's first love and with whom he spent many happy moments in the darkened movie theaters of Broad Street. Her nickname is given as "Black Kitty" (she was raven haired) and her descriptor reads: "Kitty's 'bout the cutest Senior what is--nuff said." All of this fits Nunnally's bittersweet memories of her, for she left him saying he was too "homely." But to Kitty, he alleges, he owed his graduation. He caught her kissing a teacher and the compromised instructor allowed him to pass a science course he otherwise would have failed. Johnson seems to have excelled in the humanities, but floundered in math and science--the reason he matriculated to the *Columbus Enquirer-Sun* instead of college.

The same 1914 yearbook indicates that Juliette Compton was a freshman that year. In the 1920s, Julie Compton became a Ziegfield Follies showgirl in New York and later an accomplished actress



of the London stage and screen. Nunnally visited with her in New York and London and recalled in the *Columbus Saturday Evening* of November, 1929, that the "chic, British-accented beauty, slender and patrician," had asked him if he still loved Kitty Warner. "I told her I did; she asked me about several other girls and I said yes I still loved them too. This began to become a little awkward for me, so I changed the subject."

Johnson and Compton shared other memories of Columbus--of people they would and would not want to see again; of band concerts on the Court House Square, of Compton's first performance as "an elf or page" in an outdoor performance of a Shakespearean work by a wandering troupe (she had rushed on stage with one leg out of her tights and therefore appeared as "a three-legged elf or page"). The casual reference to Shakespeare here reminds us that in the era in which Johnson grew up in Columbus as elsewhere, the great bard was appreciated outside of academic settings. An editor of the *Columbus Ledger*, the working man's newspaper, in 1902 reported that a local vagrant ordered out of town by nightfall had remarked: "Judge, like Puck, 'I'll put a girdle round the earth in forty minutes.'" Whether the words were actually spoken is moot; the point is that the editor had no need to elaborate on the source of the quotation.

In accounting for Johnson's acquisition of culture, I'd be remiss if I didn't briefly mention, in conclusion, the Springer theater which offered not only Shakespeare, but also vaudeville, concert singers, and productions of dramas like *Jesse James*; the opera house served as well as a venue for school performances--such as a play Nunnally appeared in his senior year. Johnson, in short, carefully disciplined in the subjects that interested him and enveloped by a culture more literate than our own, left this community well prepared to embark on the career in journalism and creative writing which made him nationally known well before he arrived in Hollywood in 1932.



## THE INVENTORY OF THE BENNING-JONES PAPERS

Seaborn Jones, Jr.---a distinguished jurist, politician, planter, business entrepreneur, and military leader---was born in Augusta, Georgia, in 1788. Admitted to the bar in 1808, he practiced law in Milledgeville and served in the Georgia Senate. During the War of 1812, he served as an aide to Governor Peter Early, holding the rank of Lieutenant Colonel; later (1825) while acting as an aide to Governor George M. Troup, he accompanied General Marquis de Lafayette into western Georgia. He moved to that area about 1828 and within a few years, built a suburban estate, El Dorado (St. Elmo after the 1870s). While he owned cotton-producing land in other counties, Colonel Jones never grew that staple at El Dorado (St. Elmo). His wife's family (Mary Howard, whom he married in 1810) was also important in the establishing of Columbus. Jones created a flourishing law practice in Columbus, which later included both his son, John Abraham who was killed at Gettysburg, and his son-in-law, Henry L. Benning. Jones also invested in businesses such as City Mills, a grist mill which he began in 1828. A staunch Democrat, Jones served two terms in the U.S. Congress, 1833-1835 & 1845-1847; by 1860 he was a "fire-eating" (pro-secessionist) Democrat. At age 74, he served for a year in the Confederate army before an illness forced him to resign. He died two years later in 1864.

Henry L. Benning, best known as a Confederate general, was born in Columbia County, Georgia, and moved with his father, a prosperous planter to Harris County in 1832. Two years later he finished first in class at the University of Georgia. He read law under former Governor George W.B. Towns in Talbotton, moved to Columbus in 1835, was admitted to the bar, married Seaborn Jones's daughter (Mary Howard) in 1839, and entered his father-in-law's firm. While successful by almost any measure, Benning always felt he should have had a more distinguished political career and always envied his classmate Howell Cobb, who served a Speaker of the U.S. House and whose grades had not been as high as Benning's. In 1840, Benning lost a race for the General Assembly. Ten years later, he attended the Nashville Convention and advocated secession; espousing the same philosophy Benning was soundly defeated in the 1851 Congressional race by Unionist James Johnson. The state legislature elected Benning to the Georgia Supreme Court in 1853. There, he claimed that state supreme courts were "coequal" with U.S. Supreme Court, but Benning was removed from the court by the legislature because of his involvement with a bank scandal. Benning supported secession in the Georgia Convention and went to Richmond to urge Virginia to follow suit. When war came, he raised the 17<sup>th</sup> Georgia Infantry and therefore, served as its Colonel. He served in 21 engagements starting with the Seven Days in the summer of 1862. He commanded Robert Toombs's brigade when Toombs was absent, which was frequent. At Sharpsburg, his unit held the high ground beyond the bridge over Antietam Creek and inflicted heavy casualties on Ambrose Burnside's troops, thus earning Benning the nickname of "Old Rock." He led an attack on Little Round Top on the second day at Gettysburg. Later, his troops were shifted to the West where they participated in the Confederate break-through at Chickamauga and later in the battle of Knoxville. In May 1864 he was wounded at the Battle of the Wilderness, but returned to the army before Petersburg. By that time he was commanding a division and would have been promoted to Brigadier had the war not ended. After the war, Benning returned to Columbus and resumed the practice of law, dying on his way to court in 1875. Biographies of Jones and Benning can be found in the *Dictionary of Georgia Biography* and in older biographical works of famous Georgians.

The bulk of the collection deals with the financial transactions of (and especially debts owed to) Seaborn Jones, the records of his (and to a lesser degree Benning's) law practice, and the Civil War correspondence and records of Henry L. Benning. The legal papers contain copies of suits and various estate proceeding for a wide variety of individuals; these items reflect other aspects of antebellum life in



Georgia, particularly the institution of slavery. Jones's papers included a leather packet containing approximately 150 items, most of these were notes or debts owned to him, apparently at the time of his death. They reflect his business activities and the financial practices of the period. Benning's war correspondence deals with his service throughout the war and includes orders sent to him, reports of engagements, both those sent to him and those he submit to his superiors. Much of this material probably also appears in the *Official Records of the War of the Rebellion*, but it does include original material about his actions.

The Benning portion of this collection was originally given on loan to the Southern Historical Collection, University of North Carolina. They arranged it and microfilmed it and returned it to Columbus. It was then donated to the Columbus Museum by Mrs. Henry Pease along with the material relating to Seaborn Jones. This collection was transferred to the Columbus State University Archives at the same as the Alva C. Smith Collection and the Columbus Museum collection. C. Dexter Jordan, Harold Martin, and Frank Schnell played important roles in allowing the Columbus State University Archives to acquire these significant collections in the first year of its existence.

In addition to the microfilmed Benning material at UNC, other related manuscript collections are the Benning, Henry Lewis, Folder, File II, Names (Record Group 4, Sub-group 2, Series 46), Georgia Department of Archives & History, contains 4 pieces of his correspondence (1830s & 1872) and 4 letters (1934 & 1941) concerning him; the Seaborn Jones Family Papers, at the Georgia Historical Society, Savannah, includes some of Jones's correspondence, 1804-1811, which predate his moving to Columbus.

---John S. Lupold

"A Guide to Manuscript Holdings of the Chattahoochee Valley Historical Collections," CSU, 1996.

\*\*\*\*\* BOX 1 \*\*\*\*\*

FOLDER 1

Benning, John, estate, July 5, 1811

Benning, Pleasant M (executor), John Benning Estate, July 5, 1811

Slaves, John Benning Estate, July 5, 1811

FOLDER 2

Lamkin, John Esq., bill of sale, April 19, 1800

Slave, negro girl "Mary", April 19, 1800

White, John M., bill of sale, April 19, 1800

White, Rich P. (Capt.), bill of sale, April 19, 1800

White, Thomas W., bill of sale, April 19, 1800

FOLDER 3

Meriweather, Richard, a letter about a slave named "Tom", Jan. 17, 1815

Slave, a letter about "Tom", Jan. 17, 1815

FOLDER 4

Croft, I (estate), division of estate, July 8, 1803



Slaves I. Croft Estate, July 8, 1803

FOLDER 5

Croft, John (estate), deed of trust, July 7, 1814  
 Croft, Louisa E., deed of trust, July 7, 1814  
 Cuthbert, John A., deed of trust, July 7, 1814  
 Stacy, John, executor of trust of estate, July 7, 1814

FOLDER 6

Irwin County, Georgia, survey map, Dec. 24, 1819  
 Jackson, Peter L. (surveyor), survey map, Dec. 24, 1819  
 Survey map, lot 184, 12th district, Dec. 24, 1819

FOLDER 7

Baldwin County, Ga., illegal slave trade, c1818, Bowen vs. Williamson  
 Bowen vs. Williamson, Baldwin Co., Ga., c1818, illegal slave trade  
 Slave trade, Bowen vs. Williamson, c1818

FOLDER 8

Benning, Pleasant, court order to pay \$26.17, May 9, 1807

FOLDER 9

Columbia County, Ga., will, Sept. 19, 1795  
 Eades, John, will, Sept. 19, 1795  
 Horn, Pressilla, will, Sept. 19, 1795

FOLDER 10

Hayne, James M. letter from Savannah, Ga., Jan. 17, 1820  
 Jones, Abraham, (estate), letter from Savannah, Ga., Jan. 17, 1820  
 Jones, Seaborn, letter from Savannah, Ga., Jan. 17, 1820

FOLDER 11

Early County, Ga., land lot 349, 14th district, survey grant, Jan. 25, 1820  
 Gresham, Lemuel, (surveyor), land lot 190, 19th district, survey grant, Feb. 6, 1820  
 Hancock County, Ga. land lot 190, 19th district, survey grant, Feb. 6, 1820  
 Hancock County, Ga., land lot 70, 8th district, survey grant, Aug. 15, 1821  
 Jones, Charley, survey grant, Aug. 15, 1821  
 Jones, Thomas Gore, survey grant, Feb. 6, 1820  
 Jones, Thomas Gore, survey grant, Jan. 25, 1820  
 Livingston, Pepter L., (surveyor), land lot 349, 14th district, Early Co., Ga., survey grant, Jan. 25, 1820  
 Powers, Lara, (surveyor), land lot 70, 8th district, survey grant, Aug. 15, 1821  
 Survey grant, land lot 190, 19th district, Feb. 6, 1820  
 Survey grant, land lot 70, 8th district, Aug. 15, 1821  
 Survey grant, land lot 349, 14th district, Jan. 25, 1820

FOLDER 12

Bozeman, James, land grant, Feb. 1, 1822  
 Clark, John, (Governor of state of Ga.), land grant, Feb. 1, 1822



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Land grant, land lot 184, Irwin Co., Ga., Feb. 1, 1822

FOLDER 13

Dooly Co., Ga., deed-indenture, March 8, 1823

Jones, John A., deed-indenture, March 8, 1823

Jones, Seaborn, deed-indenture, March 8, 1823

FOLDER 14

Beale, Tandy, deed-indenture to Seaborn Jones, Aug. 26, 1824

Irwin Co., land lot 380, 20th district, deed-indenture, Aug. 26, 1824

Jones, Seaborn, deed-indenture, Aug. 25, 1824

FOLDER 15

Ingersoll, S. W., (Dr.), bill Jan. 1, 1831

Bullock, Charles, estate, bill paid, Jan. 1, 1831

FOLDER 16

Jones, Seaborn, statement of notes, Feb. 3, 1826

FOLDER 17

Bullock, Charles, deed, Dec. 11, 1826

Cass, Henry, deed, Dec. 11, 1826

FOLDER 18

Bibb, Thomas, power of attorney by Seaborn Jones to collect debt on above, March 22, 1821

Jones, Seaborn, power of attorney, March 22, 1821

FOLDER 19

Bullock, Charles, invoice from above to Penitentiary, Apr.-June 1829

FOLDER 20

Bullock, Charles, guardian of Elizabeth and Sarah Grantland, Jan. 5, 1829

Grantland, Elizabeth, document, Jan. 5, 1829

Grantland, Fleming, document to make guardian to daughters, Jan. 5, 1829

FOLDER 21

Bullock, Charles, document to draw on Charles S. Lewis's bank account, June 29, 1829

Lewis, Charles S., document to let Charles Bullock draw on above's bank account, June 29, 1829

FOLDER 22

Brown, Robert C., account of school supplies, April-July 1829

Bullock, Charles, account of school supplies, April-July 1829

Grantland, Sarah J., account of school supplies March 9-June 1829, tuition and board in advance (1 term) July 6-Dec. 5 1829

FOLDER 23

Bullock, Charles, promissory note, Aug. 10, 1829



Harrison, cotton, promissory note, Aug. 10, 1829

#### FOLDER 24

Bullock, record of promissory note, Nov. 11, 1827

Habersham, Joseph, record of promissory note, Nov. 11, 1827

#### FOLDER 25

Bullock, Charles, account of expenses, 1821-1829

Darragh, Archibald, account of expenses, 1821-1829

Wells, Nicholas W., account of expenses, 1821-1829

#### FOLDER 26

Grantland, Eliza Jones, document to make Seaborn Jones guardian, Dec. 17, 1829

Grantland, Fleming, document concerning the children of above, Dec. 17, 1829

Grantland, Sarah Caroline, document to make Seaborn Jones guardian, Dec. 17, 1829

Guardianship document to make Seaborn Jones guardian of Sarah Caroline and Eliza Grantland, Dec. 17, 1829

Jones, Seaborn, document to make guardian, Dec. 17, 1829

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